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AND

CHRONICLE.

CHINA.

VOYAGE OF THE REV. W. MUIRHEAD WITH THE BRITISH FLEET ON THE YANG-TSE.

IN our last number we inserted an interesting communication from the Rev. W. Muirhead, detailing his visit to the city of *Nanking*, and we have now the pleasure of laying before our readers an additional letter from the same devoted Brother, narrating the interesting events of his voyage with the British fleet on the Yang-tse, the great river of Northern China. It is truly refreshing to recognise in our gallant countryman, Admiral Martin, the friend of the Christian Missionary, and a man whose influence is employed in promoting the sanctity of the Christian Sabbath and the instruction of his seamen in the sacred truths of the Bible.

The information acquired by Mr. Muirhead will, we doubt not, prove truly valuable in reference to future Missionary operations in the north; and we earnestly hope that through the gracious providence of God, the mournful state of internal war and desolation which he witnessed may speedily be so controlled and overruled as to afford free access to the ministers of Christ in proclaiming peace and salvation to the teeming millions of the people.

“Shanghai, April, 5, 1861.

“Dear Brother,—I arrived here on the 30th ult., after my long trip up the Yang-tse-Kiang. I proceed to give you some account of it, and I hope that it will prove as interesting and useful to you, in the prospect of Missionary work, as the voyage itself was to me.

STATIONING OF AN ENGLISH VESSEL OFF NANKING.

“At the outset I cannot but refer to the very great kindness of Admiral Hope on the occasion. Shortly after I wrote to you from Nanking, I called on the admiral, and thanked him for giving me the opportunity of going up the river with him, when he at once invited me to remain on board the flag-ship, and be a guest at his table. He made various inquiries about the rebels, and in view of the Yang-tse being opened, he had resolved to station a man-of-war at Nanking for the protection of

English vessels passing the place. Some difficulty was found in arranging this with the authorities. Information had been sent to the acting Secretary of State, as he is called, that such was the intention of the admiral, but the 'prince' had replied there was no occasion for it. Being asked to explain the matter to the secretary, and to assure him that the admiral's design was thoroughly pacific, I requested him to appeal to the 'prince' again on the subject, when he replied, it was impossible. The mind or mandates of the chief would not be changed by any representation it was in the power of his 'kings' to make, and the attempt might bring them into trouble. The secretary suggested that I might go up the river to see Kan Wang, who had probably an influence at court which the others had not. I consented to do so, but objections were afterwards brought against it, so that the issue of the whole was, the 'Centaur' quietly took her station off the port, and all, from the kings downwards, seem more pleased than otherwise. The conduct of the 'prince' in the matter is only illustrative of his imperious will, and it may be mentioned that from the time it became known that foreign vessels were to go up the Yang-tse, the earth-works on the banks were put in a more efficient state. Hundreds of men were employed in building mud batteries, carrying guns, &c. These preparations might have done very well for fighting with the Imperialists, but could never stand before a foreign force.

PROGRESS OF THE BRITISH FLEET.

"In due time the expedition sailed from Nanking. It consisted of five vessels. On the way up, little was to be seen on either side of the river. There was no appearance of population, and very few boats were observed going up or coming down. The first place that attracted notice was Tai-ping Kwan, a rebel town, then the two pillars, which are strongly fortified, and Wu-hu. These could be seen only from a distance, and appeared to be a mass of ruins. The accounts we heard afterwards of Wu-hu were, that it had been almost destroyed in the hands of the insurgents. Once it formed a mart of great importance. It was an outlet for the products of the interior to an immense extent, but having been possessed by the rebels for many years, trade is entirely stopped. This was the last place held by the insurgents, without any imperial forces being at hand to oppose them. A large river seemed to extend far inland, and when peace is restored it will be an excellent avenue for mercantile and Missionary enterprise.

THE SABBATH HONOURED.

"While off Wu-hu the admiral requested me to preach on board at the regular Sabbath morning service, to which I readily consented. He gave express orders that the vessels should always lay to on Sunday, and during the whole voyage, I had the privilege of preaching on these occasions, in the morning on board the flag-ship, and in the afternoon on board the 'Cooper.' These services added greatly to the interest of the voyage, and I pray that they may not be without a blessing.]

POPULATION SCATTERED BY WAR.

"We renewed our course early on Monday morning, and were gratified at seeing the high land that lay in our way on both banks of the river. My anxieties were awakened as to the number and condition of the people living thereabouts, and often did I contemplate the prospect of travelling along these hills and valleys, preaching the Word of Life. So far as the population on the banks was concerned, while we

remained on rebel ground, it was small in the extreme, and there was reason to believe that the same was the case in the interior. It was difficult to define, however, the extent of the insurgent territory, as its boundaries at the river-side formed no index to it elsewhere. Altogether it may be about 100 miles beyond Nanking, and within that distance the inhabitants are few. Their number and circumstances are such as to afford little inducement for our going in that neighbourhood, while the present state of things continues.

IMPROVED STATE OF THE PEOPLE.

"Beyond the insurgent lines there appeared to be signs of life and activity, both on the river and on the land. At first numerous imperial junks were seen in different places, with a large and busy population on shore. Boats were then met coming down laden with cargoes, and those on board seemed comfortable and happy. At intervals, also, villages, towns, and hamlets, were observed on the banks, the inhabitants of which gathered together *en masse* to look at the steamers. The whole was a pleasing sight, in contrast to what we had been accustomed to witness for several days. Though we should have taken no notice of it on ordinary occasions, we could not help inferring the ideas of the people with regard to the rebellion. Their conduct evinced their opinions, and produced its natural impression on the minds of all on board.

MILITARY FORCES—IMPERIALISTS AND INSURGENTS.

"On reaching Ngan-King, which we had heard at head-quarters was occupied by the rebels and surrounded by the imperialists, we found that it was so. The city was close to the river, and the walls and out-works had lately undergone a thorough repair, so as to make the whole look very formidable. What was most interesting was the vast numbers of insurgents along the walls, gazing at our vessels. There were from 15,000 to 20,000 men. A few were outside, but not far from the city. Some were perched on an old pagoda, and all seemed to have nothing to do. Before coming to the city, we saw hundreds of imperial boats, which led us to suppose that we had been misinformed; but alike on the near and on the distant sides of it, we had ample proof of the imperialists being strongly entrenched there. After passing the city about a mile, we came in sight of these entrenchments, which were spoken of by the officers of the ship as well made, and capable of doing good service. On the opposite shore, there were several large round earth-works, forming imperial camps. The rebels had no fleet in view, and it is in this department they are especially deficient. The following day we passed Tung-lin. It seemed to be a city of camps. Both outside and within the walls, nothing could be seen but imperial tents and flags. There were many soldiers here, and they collected on the shore to witness the novel spectacle passing before them. Though the place was more military and naval than aught else, there were indications of trade going on to some extent.

FACE OF THE COUNTRY.

"Our way beyond this city was marked by most beautiful scenery, particularly on the right side of the river. There were towering mountains stretching far into the interior, and, in some places, lovely patches of terraced cultivation, up to a considerable distance on the hill-sides. At this place we had delightful weather, and a brilliant sun made everything appear enchanting, in striking contrast to the passage

back, when we had pouring rain. It was here that we passed the 'Little Orphan Rock.' It is so called by the Chinese, and is a remarkable object. The river is greatly narrowed by it, as it juts out into the middle of the stream, and is only slightly connected with the main land. It is perpendicular on all sides, and seems quite inaccessible. However, a temple has been erected on one side, and a small pagoda crowns the highest point. We were told that the place was reached by ladders that require careful handling, in order to get to any part of the rock. The whole is about 150 feet high. On the other side of the river there are several fortifications on the hill-tops, to command the narrow passage, and a neat-looking temple near the base. Altogether this was a most interesting sight, and I hope to send a sketch of it and other places to Mr. Ellis or yourself by next mail.

VISIT TO HU-KOW.

"We continued to push on to Hu-kow, at the mouth of the Po-yang. This was regarded with much attention, from its being the avenue to that extensive water-bed. On approaching it we were delighted with the view before us. On the right bank of the river there was still the highland scenery, and in front there was the course to the Lake extending far away, while a little ahead was the city of Hu-kow, built upon several hills, with its walls ramifying in various directions. We disembarked on a peculiar shingly beach, and entered the city. The wall appeared to have been newly built, which we found to have been the case, in order to render it stronger against the rebels, who had attacked and taken it two or three times. Inside the gates the aspect of the place was distressing. The whole had evidently been a heap of ruins, and the few houses in existence were of recent construction. On the river side a beautiful temple had been lately built by a high officer, and all who went over it were struck with its peculiar position, on the top and on the side of a rock, at the base of which the current from the Lake ran towards the Yang-tse, whose flowing waters converted the limestone into all imaginable shapes. There are about 2000 soldiers here, and the place seems to be of use only to them. Owing to the bad anchorage, and its exposure to high winds from the Lake, no trade can be done at Hu-kow, and it is important, chiefly in a military point of view, as commanding the entrance to the Po-yang. Behind the city, and in immediate connection with the hills on which it is built, there is a series of high hills, from the top of which can be seen the magnificent scenery on the way to the Lake, and a large extent of beautiful cultivation, chiefly of cereals, as far as the eye could reach.

"As this was the first place at which we landed after leaving Nanking, I was glad of the opportunity to preach to the people. My audience was chiefly soldiers, but they listened attentively. I find that in consequence of the rebel movement, much of our religious nomenclature is well known, so that when I speak of God and Christ, and heaven and hell, my hearers at once say it is the same as the rebels. However, that is not a reason for rejecting the message, as it is a charge that can be easily parried. I tell them that rice is good to eat, and it matters not whether the rebels or I eat it; so the truth is good, and they too are required to believe it. Here it was observed by one, 'We dare not believe in the Heavenly Father!' 'And why?' 'Because the Emperor will not allow it.' I distributed some books, which were readily taken by all.

CITY OF KIU-KIANG.

"The next day we sailed on to Kiu-kiang, about ten miles distant. It was previously intended to establish a consul at this place, and all on board were anxious to know its capabilities. Passing close to its walls, it seemed to be a very large city, and to contain a considerable population. The inhabitants came out in great numbers. We soon landed, and saw it to be a busy place. As yet we had met with no position like it. The suburbs were extensive, but presenting an appearance of newness. On entering the city, this latter characteristic was evident. The whole had a short time ago been a vast ruin. It did not seem as if a single house had been left standing; at the same time, the improvement which had taken place showed that it was an important point. Still, a large part of the city and suburbs remained desolate, and we were told would continue to do so until the river was fully opened, and Nan-king, at all events, cleared of the rebels. Inquiries were eagerly made in regard to trade by interested parties, and all seemed satisfied, while the country looked healthy; beautiful undulating scenery was immediately on the background, and an immense range of mountains some 6000 feet high. From this place the consul, Mr. Hughes, was sent back to Hu-kow, that he might examine the capabilities of the Po-yang Lake, and visit several important towns of which we had heard, while the Admiral pushed on to Han-kow.

"We started in due time on our voyage, and met with no object of special interest for several days. The country on the left bank was for the most part flat, and on the other side high land came often before us. Villages and towns occasionally sprang up to view, and the population of course turned out to see the novelty. Boats also were plentiful, and there was the aspect of peace and plenty all around, excepting where the effects of the rebellion were yet witnessed and felt.

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WU-CHANG AND WHANG-CHOW.—PREACH TO THE PEOPLE.

"One Saturday evening we anchored near two cities, opposite to each other. Next day, at the close of the afternoon service, I was asked to go ashore and visit these cities. The name of the one on the right of the river was Wu-chang. While Mr. Parkes was calling, with several gentlemen, on the Mandarin, I preached in front of his office to a large audience, who listened with much attention, and learned for the first time the way of salvation. The Mandarin dialect is here perfectly intelligible, and it was most gratifying to find myself understood by all. The interest of many on the occasion was highly pleasing. We walked towards the river in another direction, and the place looked very well. The population amounted to several thousands, and altogether seemed thriving. As I remarked to Mr. Parkes, the city would be a very nice sphere for an unambitious Missionary, and where he would have plenty to do. There were the usual traces of destruction at various points, but the whole had been more or less restored. After leaving the place we crossed the river to a city of much larger size, Whang-chow. It bore signs of having formerly been dreadfully desolated, but, not having been disturbed for several years past, it had been largely rebuilt. Mr. Parkes proceeded with the others to the magistracy, but I remained on the walls with an overwhelming audience of people. I preached for nearly an hour at different places, and was encouraged by the quietness and order of the people. The inhabitants of Whang-chow must have numbered many thousands; and it happened when we were there that the literary examinations were going on, which accounted for the great number

of very respectable young men that came to hear the Word. I shall have occasion to refer to this city again, as its present condition has helped to throw a gloom over the whole expedition.

ARRIVAL AT HAN-KOW.

"On our way to Han-kow the scenery became much tamer, but all were in high expectation of seeing that important town. As it hove in sight it seemed from its size and population to be fully equal to what had been heard about it. We soon stepped ashore, and were astonished at what we saw in the way of crowded thoroughfares, broad streets, large shops, and all the appearances of immense trade. In 1858, when the former expedition came up, it was only recovering from a late attack of the rebels, and very few streets had been put in order. Since that time the change that had taken place, in view of some who had then visited it, was great, and furnished abundant proof of its being an important mart. The merchants who came up were delighted, and it appeared to open a bright prospect to them. At the far end of the town, the river Han flows into the Yang-tse, and extends inland many hundred miles. A vast number of junks and boats were at anchor, and ready to communicate in the direction of both streams. The breadth of the Yang-tse at Hankow is about three-fourths of a mile, which is, perhaps, the average width all the way up. The Han river is narrower, but is amply sufficient for large native craft. Beyond the river is Han-yang, a city of comparatively little importance. It bears the sad impress of rebel destruction, and is not likely to revive, from other local causes. There is a hill and fort here, and a few hills in the distance. With the exception of these, the country on the Han-kow side is a vast level plain, which at certain seasons of the year is completely flooded. The Yang-tse and the Han river rise to such heights during the summer season as to cover immense areas, and make the whole resemble a large lake. The waters increase to twenty, thirty, and forty feet at times, so as to compel the people to resort to some higher region, or live in the upper stories of their houses. The annual inundation is sufficiently high to be an occasion of anxiety, and one would think it would render the place most unhealthy; but positive proof of this could not be obtained.

"On the opposite shore of the river lies the city of Wu-chang. It is the residence of a viceroy, and like Han-kow had been several times desolated by the rebels. However, it had greatly recovered, and seemed to be doing well. There is little trade done here, and the whole has a quieter aspect than Hankow. The population is perhaps more, and the houses too. Besides, there are several hills about it, some within the city, so as to render it healthier than the other side.

PROGRESS UP THE YANG-TSE TO THE TUNG-TING LAKE.

"I regard Wu-chang, as a mission field, far preferable to Han-kow, both on account of its sanitary considerations, and the diminished bustle of the place compared with the other. The expense of building or renting houses at Wu-chang is also less, owing to the great demand for shops and residences at Han-kow; while a Missionary could labour with more advantage in the former field than in the latter. Both, however, could be occupied efficiently. It remains to be seen whether or not the authorities will allow foreigners to live at Wu-chang. I had it in view to ascertain this point, when I was asked by the admiral to accompany him up the river to the mouth of the Tung-ting lake. It was necessary to leave Mr. Parkes at Han-kow, to arrange about the foreign site, and it was desirable for an interpreter to be on board. I

readily agreed to go, and was glad that I went, as it enabled me to see the country beyond. Our destination here was 160 miles from Han-kow, and the whole region was much less interesting than many parts on this side of that place. The towns were few and far between; but as we passed by, a large population came out, and in two or three instances it amounted to several thousands. Both banks of the river had been visited by the rebels, and it was difficult to recover from the effects of their presence. Yet, as at *Sin-te*, this had been done to a great extent. We were surprised at the prosperity of this place. The whole was seemingly new, but two or three miles of houses had been built, and the work was going on rapidly. We counted about four hundred trading boats lying here alongside of the stream, and from the numbers and appearance of the people, we saw it to be a town of immense importance in these parts.

"From the time that we left Han-kow, our interest was much excited by the numerous junks that we met on the river. They were following each other on the way to Han-kow in hundreds. Those going down took the middle of the river, and those going up went by the sides to avoid the strong current. They had come chiefly from places in the Tung-ting lake, and were all deeply laden. This suggested the practicability of our going by such means into the country beyond, and that Han-kow in particular would be a splendid sphere both for Missionaries and Bible Society work.

"On the third day after leaving Han-kow, we reached the mouth of the lake, where was a city of some value called Yo-chow-fu. It lay about an hour's sail off the course of the Yang-tse, and was built on the top of a hill. There was a considerable number of boats at anchor; but, on making inquiry, it was found that the winds from the lake were often very high, and the anchorage was so much exposed as to hinder the prosperity of the place, while, in addition, the rebels had been there three times and inflicted terrible damage. On these grounds little could be said in favour of the position, except as an avenue to the cities and towns around the lake. These were highly spoken of, and as this is a great tea growing district, it is visited from the south by Canton men, who purchase the tea for the Canton market. The city is equi-distant, in a straight line, from Shanghae and from Canton. We landed, and saw the appearance of things both in the city and the suburbs. There was a small business going on, but it was only slowly recovering from the depredations of the rebels a few years ago.

EXPEDITION OVERLAND TO INDIA.

"It was here that we parted with the expedition, now on its way to Thibet and India. It consists of four foreigners, four Sikh soldiers, and four Chinese servants. The two gentlemen at the head of it are English officers, and their object is to explore the interior, all to the north-west provinces of India. Much interest is connected with the expedition, and every possible arrangement has been made for the safety and success of it. The officers told me it was likely they would reach Calcutta in November.

RETURN VOYAGE.—THREATENED ATTACK OF THE INSURGENTS ON HAN-KOW AND THE SUBROUNDING COUNTRY.

"We remained at Yo-chow about a day, and as the admiral was anxious to return to Shanghae by the end of March, the vessels were turned again in that direction. Our course down the river was very rapid. The distance to Han-kow

was 160 miles. We left Yo-chow at one o'clock on Saturday, anchored at a town all Sabbath, and, had we not been delayed by the loss of an anchor, could easily have got into Han-kow early on Monday afternoon. As it was, we reached it in the evening. On getting there, we found things going on as usual; but next day or so, reports were current that the rebels were in the neighbourhood, though at some distance. The people became alarmed, and commenced to take away their goods and leave the place. As the rumours increased and seemed to be more authentic, the panic was universal, and in twenty-four hours the city of Wu-chang and the town of Han-kow were emptied of inhabitants. The shops were all closed, the streets deserted, and the numerous trading junks had disappeared. For a time the authorities tried to calm the people's minds, but it was of no avail, and soon positive intelligence was received that Wang-chow, the city before mentioned, had been taken by the rebels, so as to render Han-kow unsafe. That city is distant sixty miles; but such had been the experience of the people here, during the previous raids of the insurgents, and such was the acknowledged helplessness of the imperial government, that the natives thought their only security lay in flight.

"And this was the state of Han-kow at the time we were obliged to leave it. The imperialists had, it was said, about 10,000 men near the place; but as the insurgents were in the habit of coming by the 100,000, there was little chance of contending with them. Of course, the natural impression upon the minds of those who witnessed the exodus was painful, arising from the folly of the people not seeking to defend their own, the weakness of the government in the matter, and the destructive conduct of the rebels, so that wherever they go, only desolation and death ensue. A deep gloom was thus thrown over the expedition at its crowning point. The mercantile speculations in prospect were doomed to disappointment; and, most of all, the labours of the Missionary there were indefinitely postponed. No plans could be formed, and no arrangements could be made in regard to the future, and we were obliged to leave the place in a very different spirit from what we entered it.

"In due time the 'Coromandel' passed Whang-chow, and there were the rebels before us in astonishing numbers. The admiral was not disposed to stay; but, having left Mr. Parkes at Han-kow for a few days, we had the hope that he would call there on the way down, and so he did. We pushed on to Kin-kiang and Hu-kow, where we met Mr. Hughes, whose report of the Lake was very gratifying. Several large towns had been visited, and presented a fine field for commercial objects. The only drawback was the usual wide-spread scene of desolation, and the well-grounded fear abroad that the rebels were about to visit those places again. At this point Mr. Parkes rejoined us, who had seen the rebel chief Yin-wang, and had a long interview with him. He is a young man of twenty-four years of age, of pleasing manners, unembarrassed in his bearing, and with no appearance of solemn responsibility in connection with his office. He minutely detailed the course he had been pursuing, the fights he had lately with the imperialists, and the way that Whang-chow was taken. The city had been evacuated beforehand, so that he had nothing to do but walk into it. The estimate formed of the numbers present was 30,000; besides, they were continually coming and going, while Yin-wang himself said that his force was 100,000. The whole body was represented as of the most motley description. They seemed to be in the worst condition possible, as to clothes, cleanliness, armament, &c.; and nothing but their overwhelming numbers, or the imbecility of the imperialist forces, could have enabled them to succeed. The

soldiers were fortifying the city, with a view to hold it until they heard of the progress of three other kings, now on their way through Kiangsi and Hunan. Their object was to unite in an attack upon Wu-chang and Han-kow within a month from this date; and meanwhile these kings are passing through that tract of country whither our inquiries have been directed, in the course of the expedition. Thus, our prospects are being doubly blasted, both near at hand and at a distance, both in a mercantile and in a Missionary point of view. Mr. Parkes counselled the Yin-wang not to advance upon Han-kow, as it would clash with our interests, when he said he could do nothing at present, until the other kings came up, and he was aware it would embarrass our operations. Mr. Parkes told him that he would lay the matter before the Tien-wang at Nanking, and desired that he would, at least, wait for a despatch from head quarters on the subject. Subsequently, Mr. Parkes joined us at Nanking, where he arrived safely, and found all things quiet. He remained there some time, for the purpose of negotiating with the rebel authorities, and the issue of it has not yet transpired. I hope to add some particulars before closing to-day.

MISSIONARY PROSPECTS.

"I have thus given you a succinct account of the trip, and in so far as the whole aspect of it is concerned, beg to say that Kin-Keang and Han-kow or Wu-chang are the only places of importance on the river where trade is likely to be carried on to advantage, and where the head quarters of a Mission ought to be established. Even there, of course, the resident population is not to be compared with other parts of the country, such as Tien-tsin or Shanghai, but they are avenues to the regions beyond, and both the central and western provinces of China could be easily reached from these two points. The whole is dependent on a condition of peace, of which there is at present little likelihood. And, so long as anarchy and rebellion obtain, we have nothing to gain and everything to lose.

CONCLUDING REFLECTIONS.

"Since writing the above, I have seen Mr. Parkes, whose interview with the rebel authorities was not very satisfactory. In a political point of view he is much disappointed in regard to them, as they seem to want the elements of government altogether, and are in this respect far behind the imperial *régime*, while in reference to military affairs, it is possible for them to overturn the dynasty without being able to construct anything in its stead. The result will be that rebellions will break out in different directions, as is now actually the case, and produce greater disorder and misery than ever. In a commercial point of view, of course, there is little prospect of doing anything, while the movement continues in its present state, and in a religious aspect it remains for the Directors to decide whether their Missionaries should settle among the insurgents, or seek to establish themselves in other quarters. You are already fully informed as to the character of the rebellion, the errors and blasphemies of the chief, the amount of religious knowledge diffused through his means, and the feelings of the population on the subject. There are some of us disposed to go among the insurgents, and try to give them right views of Christianity. Others are more inclined to occupy imperial ground, for the sake of reaching the multitudes beyond. Both parties would leave their final allocation to be determined afterwards, when peace and order are likely to prevail. Meanwhile

merchants are resolved to go on quietly, and, without incurring heavy expenses, see what can be done at Han-kow and Kiu-keang. The consuls are moving up in two or three days, so as to take formal possession of the land, and it is desirable that our Missionaries should do so too.

"I am, dear Brother,

"Yours very sincerely,

"WM. MUIRHEAD."

CALCUTTA.

PROGRESS OF EDUCATION AMONG HINDOO FEMALES OF THE HIGHER CLASSES.

It is well known to the friends of Missions, that hitherto the women of India of the higher classes have been almost entirely excluded from the influence of the Christian teacher. Their habits of life are those of utter seclusion, and rarely can even a European lady find admission to the *zenana*. Indeed, hitherto it has been deemed by the learned and wealthier Hindoos disreputable and dangerous that their wives and daughters should receive any education worthy of the name, and above all, that they should be taught the sacred truths of Christianity. But it will be seen by the following very interesting letter from our valued friend Mrs. Mullens of Calcutta, that in several instances she has been able to overcome this great obstacle. We cherish the sanguine hope that the example thus established may be adopted extensively by the higher classes in that city, and that hereafter, the *neglected and uninstructed Hindoo lady* may be permitted to enjoy such visits of mercy, and through the blessed truths of the Gospel, accompanied by the grace of the Holy Spirit, may be made wise unto salvation through faith in Christ Jesus.

"Bhowanipore, Calcutta, June 1, 1861.

"MY DEAR FRIEND—As you wished me to write and tell you about my *zenana* work and schools, and as you kindly promised that you would interest yourself with your friends for aid in carrying on the work, I am going to tell you a long story about it. * * * *

"Miss Cowen, a young lady who came out with us in the 'Malabar,' joined our Mission at the beginning of April. This seems now to have been planned by a tender and loving Father, for just when my dear baby was most ill and required my aid most, Miss Cowen was here to carry on the school and supply my place, so that not for a single day even were the girls left without their usual instruction. Miss Cowen's work at present is entirely in this *Boarding School*, which contains *fifty-eight girls*. There are three girls in the school, Jessie, Annie, and Brumho, who, I have every reason to believe, are decidedly pious, and many others are so obliging and so obedient, that I would fain hope that the Spirit of God is working in their hearts also. A morning and evening service has been begun among themselves of their own accord, and it is conducted by *one* of the elder girls in turn, without any

assistance from us. This is pleasing, and there are other pleasing phases of character that are every now and then showing themselves, which can hardly be appreciated in Christian England. It needs that one should know what *heathen* are, and consequently from what these children have been saved, rightly to estimate the value of Christian instruction and discipline to such as them. If they are not all converted, we thank God that as they grow up (with very few exceptions) they become happy, useful, moral women; at least this has been our experience so far—is it not enough to encourage us to go forward? And in many cases there has been more than this—there has been real heart consecration to the service of God.

“And now I will tell you about the work I have been able to take up, owing to Miss Cowen having come to help us.

“I have now four *zenana* morning Schools, one at BEHALA, a second at BHOWANIPORE, a third at PODDOPOKUR, and a fourth at BOKUL BAGAN; containing in all 77 girls.

“The first two are supported by the Torquay Association and the Ladies’ Society. For the last two, which are new, I am trying to get local support. I do not know whether I shall succeed. I know I shall not succeed *entirely*, so any little help for this purpose in the way of a small donation now and then will be most thankfully received. These schools have been established at just half the cost of the others, that is, at £10 each yearly, because I have now made a rule that where the people will not accept a Native *Christian* teacher they may have a heathen, only on this condition, that they pay half the expenses of the school, which they are doing in the case of BOKUL BAGAN and PODDOPOKUR. This is a step in the right direction—is it not? These four schools I visit on the first four mornings of the week, from seven to ten. The *Behala* teacher is Heeroo; she goes on as steadily as ever. The *Bhowanipore* teacher is Phoolmony: the *Poddopokur* teacher is Horee Pria, a very energetic elderly woman: and the *Bokul Bagan* teacher is our old friend Beedoo, that doctor’s widowed daughter of whom I have both spoken and written.

“It is strange how the *Behala* school flourishes in the heart of that orthodox Brahmin village; the people are quite used to it, and like it, and even those who do not speak English call it the ‘Lady School.’ The brothers of the girls (many of whom attend our College here), often call to know how their sisters are getting on. There is one lad in particular who is anxious for his sister’s improvement; she is married, but has not yet gone to her husband’s house, so the brother says there is no time like the present to teach her all we can. I can hardly lend them books fast enough—they read together so quickly. The lad walks from *Behala* to our College every morning (a distance of five miles), but on the morning I visit *Behala* he has the privilege of driving to *Bhowanipore* with me, as he is rather a favourite. Of course we have long talks on Christianity; he tells me he believes in it fully, and that as soon as he is considered old enough to decide in the matter he will decide for Christ. May the Holy Spirit keep him in this mind. He is only fourteen now. The *Behala* girls are reading St. Matthew and a Life of Christ in Bengalee verse, of which they are particularly fond: they have also learnt a book of geography right through, and can repeat the geography and a short history of any country in the world.

“I never go into that school without being struck with the strange inconsistencies of Hindoos. *It is carried on at one end of the domestic chapel of the house, a mat screen merely separating the two; on one side the idolatrous priest goes on with*

his incantations, while on the other is being read the holy book of God. And more than this, they have got a new idol lately (or rather it is an old one come back), which makes the house a public resort for the village. This idol came back in rather a strange way—at least it was so to me—though I find the plan pursued was not an uncommon one. It seems that for two or three generations, Heeroo the teacher's family has been in possession of a celebrated image of Krishna. (Some images get far more celebrated than others—I hardly know why: just as the Juggernaut of Pooree is the greatest Juggernaut in the world.) Well, about ten years since Heeroo's family became too poor to carry on the service of this Krishna in a suitable manner, so they put him out to board, where a priest was kept, and therefore where the additional service would not cost much. They tell me that a consecrated image (that is, one with the godhead in it) can no more live for a single day without its service, its fruits, and its flowers, than a human being can live without food. For ten years, therefore, this other family has boarded Krishna, till, now that Heeroo finds herself richer, she has brought her image home again, after paying £15 for the ten years' board. She tells me that the expense of having the god in the house is £1 a month; not that the priest gets all that, but that the presence of the god brings such an influx of visitors to their dwelling, whom it is not etiquette to dismiss without at least some refreshment of sweetmeats and milk, and these of course cost money. Now, as £1 monthly is exactly Heeroo's salary from our school funds, it is very sad to think where that money goes. I have reasoned with her, but in vain; the money is her own after she has earned it, and we have no control over it. But what a lesson to some Christian professors! Here is a heathen woman working hard daily for four hours, that she may devote all the proceeds of her labour to the service of her false god.

“*Bhowanipore School*, and *Bokul Bagan School* are both in their infancy, having been begun since my return, but they are both in admirable situations, and the girls are making good progress. The latter was opened as lately as the 2nd of April. I must have had at least twenty messages and notes from the people before I had time to attend to them. I went as soon as I could; there were several men assembled who spoke much (in English) in praise of female education, but who, native-like, were not going to move a finger in the matter, but only gave us their patronage. I told them this would not do any longer; that, so long as female education was unprized, we were glad to give it them at any cost on our part; but now that they had become wiser they must certainly do something for themselves. They said, ‘What do you propose?’ I promptly answered, ‘I propose a Native *Christian* Teacher, and our Bible to be fully read and taught, and if you consent to *this*, I will pay all the expenses.’ As I feared, they were not prepared to admit a Native Convert into their houses, but they did not mind the Christian books. They then begged hard that Bedoo might be their teacher. At last I said, ‘Yes, on one condition, that this school shall never cost the Society more than £10 a year, every expense included—that my allowance to Beedoo shall be only ten shillings a month, while you shall by means of small subscriptions make up the rest.’ These conditions were too hard for them; so I went away, the faces of all, (my own included,) looking blank with disappointment. The next day a note came. ‘Had I nothing more to offer?’ &c., &c. Answer, ‘No, nothing more; if they did not care for education, others did, and they had better send no more notes about it.’ On the third day, however, another letter was sent, agreeing most entirely to my

terms. This will show you how reluctant Hindoos still are to *pay* for education, though they really seem anxious to obtain it. Truly, they are the most inconsistent people in the world! Now that the school is established, things are going on quite smoothly, and Beedoo is working away with her old cheerfulness. The last morning I was there, a highly respectable Brahmin came and asked me whether I would go and examine his three wives weekly, if he engaged Beedoo as their daily teacher. I answered, it was exactly what I desired should become a common practice, but that I thought I could attend once a fortnight only, as I had other zenanas to visit. He said, 'Well, then we shall begin at once, and you will kindly come as often as you can.' It is thus one zenana after another opens to us. On a similar occasion a young man came to me at the Bhowanipore School, and made a speech in English, which it seemed to me he had learnt off by heart. It was in words like these:— 'Madam, you approve of female education and endeavour to promote it. Madam, my opinion coincides with yours, therefore I entreat that you will give me a First Spelling Book, "The Dawn of Knowledge," that I may begin to instruct my wife in the recesses of her private apartments.'

"*Poddopokur* School is a great success. I was invited to begin it by a special letter from the native gentlemen of the place. There are but twelve girls in it, but they belong to the first families in this neighbourhood. They are rich as well as high in caste; it is something astonishing to see the golden ornaments they deck themselves with on the days I visit the school. In the same house, twenty ladies at least are learning to read and sew. The school teacher instructs them in the afternoon. Of these presently. This woman is paid on the same plan as Beedoo, that is, half by us and half by the people of the house; and the children make more rapid progress under her than under the other teachers, but I think this must be owing to their superior intelligence as well as to the energy of their instructor.

ZENANAS.

"We have four *zenanas*, visited regularly once a week in the afternoons from two to four, and others visited occasionally. A *zenana* means simply that part of the house which is devoted to the use of the ladies. 1st. There is Mrs. Sale's zenana. Mrs. Sale was the wife of a Baptist Missionary, who kindly introduced me to some of the families she visited before she went to England for her health. This zenana is visited by Mrs. Murray (a friend of mine), my daughter and myself, and taught daily by a Native Christian Teacher. Mr. Murray kindly pays the salary of this teacher, who also instructs eight other ladies in an adjoining house. In these two houses there are now twenty ladies getting daily instruction from a Christian Native and weekly instruction from ourselves. Several of them can read any book perfectly, and all are making good progress. I never saw anywhere a greater desire or eagerness for instruction. One of the younger women, who, two months since, did not know a letter, can now read 'Barth's Bible Stories' very well. A lady who had heard of this zenana from Mrs. Sale and me, told me that when she called there unexpectedly the other day, she found all the ladies with their books and work reading in the verandah. Sodaminy, the chief lady of the house, tells us she has quite left off sleeping in the day since she has had the resource of reading; and this, considering that they do not go to bed till twelve, and are up again before five, must involve some degree of self-denial. Their gratitude and love for Mrs. Sale is most pleasing. They always say, when I praise their improvement, 'Ah, don't praise us; it is all

owing to God, to you, and to her who has gone away, for did not she open our eyes to the light of knowledge?' They never utter Mrs. Sale's name; I fancy they hold it in too much respect, as they do the names of their husbands, which they are never allowed to mention.

"Mrs. Murray was before her marriage one of the agents of the Ladies Society. She does not know Bengalee yet, her first sphere having been Benares, where Hindoostanee is spoken; but she takes the fancy work department, and helps so much with funds that I feel truly obliged to her. The last visit that we paid to our zenana at Entally (Mrs. Sale's), was very interesting, owing to a Brahmin Christian lady having accompanied us. For the first time since I have known her, Sodaminy preferred talking to reading, and I thought in this instance it would do her far more good. These ladies had often *heard* of Christian converts, but with the exception of their teacher (a plain, unassuming woman of rather low caste) they had never *seen* one; but now the case is different. They inquired of Mrs. Banerjea about her home, her parents, her motives for becoming a Christian, her mode of managing it, and a hundred other things. One said, 'Surely the priest had not pronounced the magical montro or charm in your ear when you became a Christian?' 'Yes, that had been done when she was fourteen, and she was sixteen before she joined her husband, who was converted first.' All these particulars of course interested our ladies beyond aught else they had ever heard, and I rejoiced to see them talking together. When they asked her about her change of religion, she looked to me as if to ask how much am I allowed to say? I replied aloud, 'Tell them everything, we have nothing to conceal;' and so she did: it set them *thinking*. I know they will be full of questions next time. I could tell you many more things about these interesting women: how two babies have been born in the house, how we have been initiated into all the mysteries on the day of purification, how they freely tell us of their manners and customs, of their marriages and their funerals, how one of the ladies was dangerously ill, how they wished me to see her, how they got an English doctor for her, how kind her husband was, how she recovered, and how she *would* come back to her reading long before I thought her fit for it, how she fainted while reading, and yet would not be persuaded to leave off. All these and other things I could tell you, but time fails me.

"Our second *zenana* is another at Entally. We got admittance there quite by accident, or rather it was through our Native Christian Teacher. We found six ladies, who have since been joined by two Brahminees from an adjoining house, so that eight are learning daily from a Christian Teacher and Mrs. Murray. Alice and I visit them weekly. The history of these zenanas is the history of all, except that in the last named we met with a curious little coincidence. We had been there three or four times before I had seen any of the men of the family, but one evening an old man came in who addressed me in English. 'You don't remember me, perhaps?' 'No, I do not,' I replied. 'Well I know *you*,' he continued; 'your name is Hannah, and your brother's name is Edward.' Of course I was greatly surprised. The old man then put on his turban to look as he used to do, and I recognized in him a *sirkar*, or writer, who was employed by my father when my brother and I were little children, and now we found ourselves teaching his daughters and grand-daughters. It was a pleasant surprise on both sides.

"The third *zenana* is at Poddopokur. Here is a perfect crowd of native ladies who come from adjoining houses, through private entrances, to read, and work, and

look at the stranger-ladies. The other day, when Miss Cowen and my daughters accompanied me, there were no less than forty-six assembled—we counted them. I do not mean to say that all had come to learn, but at least thirty had. Ten can read already, and twenty others are learning. Horee Pria, the schoolmistress, instructs them in the afternoon. It is quite impossible for me to get away till I have heard them *all* read, even should it be but a few lines. Last Monday a pretty bride stopped me on the stairs after I had congratulated myself on really having made my retreat. She exclaimed, ‘Oh, just three lines, ma’am; do hear me read three lines before you go.’ My daughters call this the ‘crowded zenana.’

“The fourth and last is ‘our quiet *zenana*.’ It is in the house of Kalee Dass, described in the January number of the ‘Youth’s Magazine,’ for 1860. There are eight or nine ladies who already read very well indeed, but who wish for further instruction and for needlework. It is singular that out of these nine ladies, six of them are the wives of three men, each man having two wives. There are first Kalee Dass’s two widows, the old one, who accompanied him to the river side, and the younger one, who staid at home. Then there are the two wives of Kalee Dass’s eldest son, and the two wives of another Baboo in the neighbourhood, and strange to say, they all live together in the greatest possible harmony! though one of the latter ladies told me she broke into pieces every breakable thing in the house when her husband first brought home his second bride, so great was her passion; and she was not reconciled to him for four years. ‘But I am wiser now,’ she added; ‘besides, he loves me best.’ I fancy it is ever the loved wife who is the happy one: the other can’t be happy. I wish I had time to tell you more about these ladies—they expressed such warm sympathy with me in the loss of my darling; indeed, all have done that. But in this *zenana* it led to such an interesting conversation on the subject of our hopes of heaven through the death of Christ, and a heathen woman who had been bereaved drank in so eagerly all I said about the happiness of her baby, that I wish I could have written more fully about it.

“But now I must bring this long narrative to a close. I would only mention that the best way of helping on *zenana* work, is to send us all the materials for fancy work, especially wools, canvass, patterns, and *needles*. The Native Ladies will gladly *buy* these of us, the proceeds of which could be applied to getting them Christian books, which they do not like to *buy* (though they read them willingly), and to pay the expense of our conveyance when we go for our weekly visits. This expense is now thirty shillings a month; it will be more as our work increases—still, it is not very much, and a donation of £5 now and then would go a great way to carry us through. I lately met a lady in a house in Bhowanipore, who had been one of our first scholars at Behala. She has asked me to go to her *zenana*, where she promises me a large class. So you see, as regards female education, we have nothing to do now but to go up and possess the land. The *results* will be the work of time, and faith, and patience, as they have been in all countries; they *must* come, for God has said it. We would not wish to pluck the fruit, and thus mar it ere it is fully ripe.

“Your affectionate friend,

(Signed) “HANNAH MULLENS.”

THE FAMINE IN TRAVANCORE.

THE Christian friends who so generously contributed to the relief of the famishing multitudes of Travancore will be gratified to learn that, in consequence of the timely setting in of the rains, which have recently fallen in great abundance, the sufferers by the late calamity are now rejoicing in the prospect of gathering their harvest in due season. The drought had been of such long continuance, that strong fears were entertained of another failure of the crops, with much consequent suffering among the people; but God has in mercy rebuked their fears, and, at the season of their greatest extremity, has vouchsafed a fresh token of His tender care and faithfulness.


Under date Trevandrum, 7th June, ult., the Rev. John Cox writes to Dr. Tidman:—

“I think we are now well supplied to give adequate relief to the sufferers; the rains have come on in earnest, and for this blessing we praise God. The present crop was on the very point of being dried up, when in mercy rain was granted, and though in some places it will be small, on account of the drought, it is now safe by the rain which we are now having.

“Give our best and warmest thanks to the generous Christian friends who have so liberally contributed, and assure them that their promptly sent help has saved many from sinking through starvation. Rice was at hand by importation from places up the coast, but the people in general wanted means to buy it. Now they are supplied with these, or have food given them. We, too, are much comforted and strengthened by receiving so much help to be distributed to the poor. Tell the friends I will write to them as soon as possible.”

The Rev. J. Duthie also, in a letter dated Nagercoil, 3rd June, writes to the Foreign Secretary in the same cheering strain:—

“In a letter I sent you by last mail I stated that the pressure of the famine in this part of the country was over, but that owing to want of rain fears were entertained that the ensuing harvest might prove a failure. I now send you a short note to say that within the last week or ten days a plentiful supply of rain has fallen, and there is now every reason to expect a good harvest. Indeed, I never saw the country looking better than it now does. The fields are well supplied with water, and—such is the effect of timely rain here—the face of the country has become quite changed within the short space of eight or ten days. The sufferings of the people will now, I trust, soon be at an end.”



DEATH OF THE REV. J. M. LECHLER.

It is with deep regret we have to announce that the Society's Missions in Southern India have sustained a severe loss by the sudden death of a zealous and devoted servant of God, long associated with that field of labour. From the subjoined account of the mournful event, it will be seen that our lamented brother, Mr. Lechler, while in the midst of his labours, was seized with an attack of cholera, which in a few hours terminated in his death, on the 17th June, ult. Mr. Lechler, who was a native of Germany, and formerly connected with the Mission in Tinnevely, became an agent of the London Missionary Society in 1839, and about that year was appointed to the Station at Salem; and from that time till the period of his decease he laboured with unremitting zeal and perseverance for the promotion of its interests. He was faithful unto death, and now rests from his labours.

It is a painful aggravation of this mournful event that Mrs. Lechler, who had been on a visit to her native country, only left, on her return to India, within these few weeks, so that she cannot be apprised of her sad bereavement until the termination of her voyage.

The following particulars have been furnished by the Rev. George Hall, in a letter to the Rev. Dr. Tidman, under date Salem, 19th June, ult.

"MY DEAR SIR,—You will be deeply grieved to hear that death has again entered our little band of South Indian Missionaries. Our friend and brother Mr. Lechler is no more. He died of cholera on the morning of Monday the 17th inst., after an illness of *nine* hours. This melancholy event has come most unexpectedly. Mr. Lechler had been out on a Mission tour in the district for eight days, and returned in excellent health and spirits on the morning of Saturday last. During the day he wrote to me, congratulating me on the birth of another son, and giving me a brief account of his tour, referring likewise to one or two matters of business. When I received the letter on Monday, it struck me as being a particularly cheerful one; but alas! ere that time he had entered into his rest and reward. Two hours after receiving the letter by post, I received a telegram from the chief magistrate of this place to say that Mr. Lechler had died of cholera. As Mrs. Lechler is at present in England, and Miss Lechler here with her little brother, four years of age, I immediately resolved that it was my duty to come to their assistance, as well as to look after the interests of the Mission. I left Madras by railway at six o'clock yesterday morning, and reached Salem, which is 206 miles distant, by five in the afternoon. Miss Lechler had proceeded to the Sheveroy hills, ten miles further up, and there I accordingly went, and came back to Salem with her this morning, where we have been engaged all day, with the assistance of two kind friends, H. A. Brett, Esq. and W. Addis, Esq., in attending to matters connected with Mr. Lechler's property, and the interests of the Mission.

"In reference to the circumstances attending the sudden removal of our brother, I have gathered the following particulars here. On Sabbath last he preached three times, once in English, and twice in Tamil, being then in his usual health. He

retired to rest quite well, but about one o'clock in the morning he was seized with cholera, and sent immediately for one of the Catechists who lives near the house. Subsequently others of his native congregation, hearing of his illness, came to see him. At five o'clock, H. A. Brett, Esq., the collector, was sent for, and he, as soon as he arrived, summoned the native surgeon and European doctor. Everything was tried to counteract the fell disease, but in vain. His strength gradually failed, but he was composed and happy. He spoke much in German, which was his own language, but this no one present could understand. He also repeated, or rather sung, a German hymn of which he was very fond, and of which he had written a translation in Tamil. About eight o'clock in the morning Miss Lechler arrived from the Sheveroy hills by accident, for she did not know that her father was ill till she arrived at the house. He knew her, and spoke a little to her expressive of his conviction that he was going to die, and had no wish to live. At ten o'clock A.M. he was released from all his troubles, and entered into the joy of his Lord. He has laboured long and well—now he rests from his labours and his works do follow him.

"I am, my dear Sir,
"Yours very truly,
(Signed) "GEORGE HALL."

VISIT OF THE "JOHN WILLIAMS" TO SYDNEY.

ANNIVERSARY SERVICES, ETC.

THE Missionary Ship, after visiting the Colonies of TASMANIA and VICTORIA, proceeded to NEW SOUTH WALES, and arrived at *Sydney* on the 24th April. "During their visit," writes the Rev. W. Cuthbertson, "the Missionaries were engaged in conducting meetings every night, including Saturdays. We held Sabbath services and public meetings at every Independent Church in Sydney and the suburbs, and the same in several of the Presbyterian Churches; and I have yet to preach in two Presbyterian Churches, which have kindly promised collections hereafter. The Missionaries and their wives went off delighted with their visit to Sydney, and all in good health. At my request, members of my church entertained them during their stay; but they received from all quarters the greatest kindness, for we all loved them. They are fine fellows, and their wives are true Missionaries. I think, when all the money has come in, our services will have brought in about £350. This is from Sydney only, for Maitland, Newcastle, Woollongong, Kiana, &c., have yet to be visited by Mr. Buzacott and myself. The Missionary spirit has been stirred among us."

ANNIVERSARY SERVICES.

From the "Sydney Morning Herald."

The Annual Meeting of the New South Wales Auxiliary to the London Missionary Society was held in the Congregational Church, Pitt-street, on Monday evening,

6th May. The attendance was very numerous, the capacious church being well filled. The platform was occupied by a large number of ministers of different denominations, among whom were the Rev. Adam Thomson (United Presbyterian), the Rev. John Eggleston (Wesleyan), and Rev. Messrs. Pitman, Darling, Slatyer, and Savage. The president of the Society, the Rev. W. Cuthbertson, took the chair. The proceedings were opened with singing and prayer, the prayer being offered by the Rev. Mr. Veitch. The Chairman rose, and said he felt it a high honour to have been asked by the committee to occupy the chair at that meeting. It would, however, be an easy task to preside, and pleasing to himself. While taking the chair, many of those present, he doubted not, and he with them, could not but recur to one who, blessed be God, was still with them, who long laboured in the city as the pastor of that church—who, at all times, in his power and prime, was president of the Society, in connection with which the meeting that night was called. He referred to the Rev. Dr. Ross. He (the chairman) felt sure that in his feebleness and age, unable as Dr. R. was to come among them, one of the most satisfactory reflections in his decline of life was the sympathy he felt for, and the work he did for that Society. He saw before him venerable men who had spent a lifetime in the Missionary work—he referred to the Revs. Messrs. Buzacott, Darling, and Pitman. Those aged ministers could speak of the joys and sorrows of a Missionary life—of their labours among the heathen; but he was sure that they were desirous of hearing their young Missionary brethren, who had arrived by the “John Williams,” and who were about to go forth full of zeal for the Mission work. There would also be a representative expression of the churches’ feeling in the colony to their other brethren. He believed the meeting would have a rich treat in the different addresses that would be delivered, and he hoped they would go away with their hearts stirred up to a deeper love of the truth which is in Jesus. The Rev. S. C. Kent read a most interesting report, detailing the operations of the Auxiliary, and also those of the parent Society. After which, the treasurer, Mr. Joseph Thompson, read the financial statement, from which it appeared that the sums received during the year in subscriptions, donations, and church collections, together with £50 from the Juvenile Foreign Missionary Society, and a balance of £58 3s. 4d. from the previous year, amounted to £558 16s. 10d. A series of resolutions were then proposed and adopted, being spoken to by the four new Missionaries, Messrs. Lawes, Green, Bird, and Morris; and also by Mr. Eggleston and Mr. Buzacott. The collections after the previous Sabbath services and this meeting, amounted to £102.

Public meetings in favour of the Society were held in all the churches of the Independent body, and in several of the Presbyterian churches also. The proceeds of these anniversary services were upwards of £300.

VISIT OF THE CHILDREN TO THE “JOHN WILLIAMS.”

The children of the various Sabbath schools were allowed the pleasure of inspecting the “John Williams,” before her departure on her Missionary voyage. Upwards of 750 to 1000 children, with their teachers, availed themselves of the opportunity. Rev. Mr. Cuthbertson conducted the proceedings. The Rev. Mr. Green addressed the children, giving a brief history of the ship, which had been bought, in the first instance, by subscriptions of the children of England, and most of its expenses had since been defrayed in the same manner. It was, therefore, generally and rightly

called "The Children's Ship." After which the Native Teacher, Simeoni, spoke at some length, being interpreted by Mr. Buzacott.

DEPARTURE OF THE "JOHN WILLIAMS" FROM SYDNEY.

The Missionary Ship "John Williams" sailed yesterday, 16th May, for the South Sea Islands with the Missionaries who recently arrived by her from London. The steamer "Pelican," engaged for the occasion, left the Circular Quay shortly after eleven o'clock, with the Missionary party, consisting of the Rev. P. G. Bird, Rev. J. L. Green, Rev. W. G. Lawes, and Rev. G. Morris, and their wives; also the Congregational ministers of the city and [suburbs, and about one hundred other friends of the Missionaries, being chiefly well-known members of the Congregational body. There was also a fair proportion of ladies in the party. The steamer proceeded towards the "John Williams," then lying a short distance from Fort Denison, and having arrived alongside, the party were soon transhipped from her deck to that of the barque. We observed lying on the cabin table a splendidly bound Bible and Commentary, in three volumes, with handsome case of English oak in which to keep them, got up to order in London, and presented to Captain Williams by the Missionaries on the islands. The book bears the following inscription:—"Presented to Captain William Henry Williams, on the termination of his first voyage as the commander of the Missionary barque 'John Williams,' as an expression of Christian regard and esteem from his friends the Missionaries in Eastern and Western Polynesia." Another object of interest was the new boat—the "Eady Cuthbertson"—built to the order of the Juvenile Foreign Missionary Society for the use of the Rev. Messrs. Creagh and Jones, of the Island of Maré, to which island she is now being conveyed. The party assembled on the poop, and a farewell service to the Missionaries was held. It was conducted by the Rev. W. Cuthbertson, who commenced by reading the 889th hymn in the Congregational Hymn Book, which being sung, the Rev. W. Slatyer offered an appropriate prayer. The Rev. S. C. Kent then delivered a short address, in which he expressed the sympathy which was, and would continue to be, felt for them and their work, by the Christians of Sydney—not only those of one denomination, but of all the evangelical bodies. The address was delivered in an earnest manner, and was listened to with marked attention by all on board. On its conclusion, the Rev. Mr. Cuthbertson said, with the wind then blowing they felt it would be unwise to prolong the meeting, and he proposed to close the service by singing together the hymn commencing with the words, "When I can read my title clear." The hymn was sung, and the service, which, under the circumstances, was deeply affecting, was concluded with the benediction. Mutual leave-takings followed, and the party again proceeded on board the steamer, leaving the Mission party on board the barque. The steamer having cast off, the "John Williams" weighed anchor, set sail, and in a short time was "walking the waters like a thing of life," with the "Pelican" in company. As soon as the pilot left, Captain Williams put on more sail, and the gallant little barque, bending to the impulse of a fair and freshening breeze, sped rapidly to seaward.

ORDINATION OF MISSIONARIES TO INDIA.

SWANSEA.

A PUBLIC service was held on Tuesday, July 2nd, in Castle Street Chapel, in the morning, on the occasion of setting apart Mr. JOHN HEWLETT as missionary for India. It was opened by the Rev. C. Short, M.A., who was followed by the Rev. J. H. Budden, a missionary from India. This gentleman at some length described the field of labour which Mr. Hewlett would occupy, stating the number of Stations the various European evangelists were now occupying. The Rev. Mr. Jones put the usual questions to Mr. Hewlett; and in his replies, Mr. H. simply and plainly, but with much force and earnestness, stated his grounds for believing himself fitted for the work in which he was about to engage; why he had been induced to offer himself; and, briefly, his doctrinal views. He concluded by saying that he went forth entirely under the command of the Great Master, to go into all the world and preach the Gospel. After the Rev. Mr. Whitby had engaged in the ordination prayer, the Rev. W. Morgan, of Carmarthen, delivered the charge, from 2nd Corinthians, 4th chapter and the latter clause of the 2nd verse: "But by manifestations of the truth commending ourselves to every man's conscience in the sight of God." The service closed with singing and prayer.

HANLEY.

THE interesting ceremony of ordaining a missionary was performed in the Tabernacle Chapel, Hanley, on Wednesday morning, 30th July. The service, in itself an impressive one to a thoughtful observer, gathered additional interest on this occasion from the fact that it was the first ordination of a missionary within this district since the Rev. J. Angell James presided at one held in Bethesda Chapel, now nearly forty years ago; and that the gentleman ordained—S. R. ASBURY, B.A.—is the first missionary the Potteries has yet supplied to the London Missionary Society. The Rev. J. Hankinson, of Leek, read the lesson and prayed. The Rev. R. H. Smith, minister of Hope Chapel, Hanley, then put the usual questions to the candidate for ordination, to which Mr. Asbury gave suitable replies. The Rev. S. B. Schofield, Burslem, then offered up the ordination prayer. The Rev. R. D. Wilson, of Birmingham, delivered the charge, founding an impressive address to the newly-ordained missionary upon the last injunction of Christ to his apostles—"Go ye into all the world, and preach the Gospel to every creature," Mark xvi. 15. The Rev. S. Lawrence, Stone, closed the service with prayer.

These interesting services were continued in the evening, when, after the usual introductory devotions, the Rev. J. H. Budden, missionary from Almorah, India, gave a lucid description of the field of labour to which Mr. Asbury, the newly-ordained missionary, had been appointed. Mr. Budden gave a vivid description of the city of Mirzapore, as the particular sphere of Mr. Asbury's future labours: the difficulties and encouragements of mission work in India, and in this portion of the field more particularly, were set forth in a clear and interesting manner.

EDINBURGH.

A PUBLIC SERVICE was held on Monday evening, July 1st, in Queen Street Hall, for the ordination of Mr. JOHN LOWE and Mr. ALEXANDER THOMSON, who are about to proceed to India in connection with the London Missionary Society. The proceedings having been opened with devotional exercises, conducted by Dr. Johnston, Dr. W. L. Alexander delivered a brief introductory address, in which he dwelt specially on the necessity and object of Foreign Missions. At the conclusion of his address, Mr. Lowe, who goes out as a medical missionary, and Mr. Thomson, having been called upon, severally explained to the meeting their views of divine truth, and detailed the experience of it in their own souls. Devotional exercises, conducted by the Rev. Mr. Fairbairn, Newhaven, followed, and the missionaries were solemnly ordained by the laying on of the hands of the clergymen present, from whom they afterwards received the right hand of fellowship. The Rev. Mr. Lowe, Portobello, then delivered the charge in a most affectionate, touching, and impressive manner, pointing out the great importance of the work on which they were about to enter; the difficulties they would have to encounter in the habits, customs, errors, and superstitions of a strange people in a distant country. He founded his address on the appropriate text, 2 Tim. ii. 1, "Thou, therefore, my son, be strong in the grace that is in Christ Jesus." The Rev. John S. Wardlaw then addressed the meeting, enlarging on the many advantages which those devoting themselves to missionary work now enjoy, when contrasted with the difficulties and persecutions under which missionaries in former years had to prosecute their work. An appeal was then made on behalf of the Society by the Rev. Mr. Swan, and the proceedings terminated with the benediction. A liberal collection was made at the close, towards the funds of the London Missionary Society.

PORTSMOUTH.

MR. J. F. GANNAWAY, who has been appointed by the Directors of the London Missionary Society, to *South Travancore*, was ordained at Highbury Chapel, Portsmouth, on Wednesday, July 10th.

The introductory service was conducted by the Rev. W. Tidd Matson, of Havant. The Rev. J. Whitehouse, late of Nagercoil, gave a very interesting description of the field of labour. The questions were asked by the Rev. A. Jones; the Rev. Thomas Cousins offered the ordination prayer, and the Rev. W. Young, B. A., pastor of the young missionary, gave an appropriate charge.

CLAREMONT CHAPEL, PENTONVILLE.

ON Wednesday evening, June 6th, Mr. F. J. BRIGHT was ordained at Claremont Chapel, Pentonville, as a missionary to the city of *Mirzapore, North Western India*. The Rev. H. B. Ingram, of Battle Bridge Chapel, commenced the service by reading the Scriptures and prayer, after which the Rev. J. H. Budden, from *Almorah*, described the field of missionary labour to which Mr. Bright had been appointed. The usual questions were proposed by the Rev. E. Prout, Home Secretary of the Society. The Rev. A. M. Henderson, Mr. Bright's pastor, then offered the ordination prayer, and the charge was delivered by the Rev. E. R. Conder, M. A. of Leeds. The service was one of peculiar and solemn interest.

<i>Chesterfield</i>	3 7 6	<i>Ledbury</i> , per Rev. H. Birch	1 12 6	<i>P. Carthew, Esq.</i>	5 0 0	<i>Miss Louisa Paine</i>	0 2 0
<i>Mr. W. Pike, do.</i> ..	1 0 0	<i>Leeds, East Parade</i> ..	26 5 0	<i>For Widows' Fund</i> ..	2 10 0	<i>Master J. Appleton</i> ..	0 2 2
<i>Chester - le - Street</i> ..		<i>Chapel</i> ..		<i>S. P. R. Capt. Moody</i> ..		<i>Master W. Appleton</i> ..	0 1 1
<i>land</i> ..	1 6 1	<i>Little Hadham</i> ..		<i>Special Chinese Fund</i> ..	1 1 0	<i>Master T. Carpenter</i> ..	0 2 5
<i>Chichester</i> , per Rev. W. Doring ..	8 15 7	<i>Collection</i> ..	4 0 0	<i>Miss Butler</i> ..	1 0 0	<i>Master Hall</i> ..	0 4 6
<i>Clifton</i> , Miss Bevington ..	1 0 0	<i>Liverpool. Great George Street Chapel</i> ..	52 6 6	<i>Mr. J. B. Crichton</i> ..	0 10 0	<i>Master H. Otway</i> ..	0 0 6
<i>Colchester</i> , Lion Walk Chapel ..	23 7 0	<i>Llandoverly, Salem Louth, additional</i> ..	5 0 0	<i>Mrs. G. K. Bourke</i> ..	0 10 0	<i>Master C. Pugh</i> ..	0 12 6
<i>Cottingham</i> ..		<i>Lynn, A. Servant</i> ..	1 0 0	<i>Mrs. G. K. Carpenter</i> ..	0 10 0	<i>Master A. Vinson</i> ..	6 4 3
<i>W. Pexton, Esq.</i> ..	20 0 0	<i>Maldon, A. Young Friend</i> ..	1 0 0	<i>Mrs. A. Friend</i> ..	0 10 0	<i>Master A. Walker</i> ..	0 8 3
<i>H. T.</i> ..	5 0 0	<i>Manchester. Grosvenor Street Chapel</i> ..	24 3 0	<i>Mrs. Trimmer, for India Special</i> ..	0 10 0	<i>Master H. Walker</i> ..	0 7 3
<i>Debenham</i> , per Rev. C. Talbot ..	5 6 6	<i>Newcastle. St. James's Chapel, Rev. F. Stephens</i> ..	7 15 0	<i>Mr. Masters's Missionary Box</i> ..	0 8 7	<i>Master E. Woodcock</i> ..	0 2 0
<i>Deddington</i> ..	1 12 6	<i>Newton, Miss Glass</i> ..	0 10 0	<i>Romans xv. 30</i> ..	0 5 0	<i>Fractions</i> ..	0 0 9
<i>Derby</i> ..		<i>Norwich</i> ..		<i>For the Mirzapore School, Collected by Miss Mather</i> ..		<i>Exs. 2s. 6d.; 5l. 2s. 1d.</i> ..	
<i>Mrs. Goodale</i> ..	5 0 0	<i>Ms. W. Fletcher</i> ..	10 0 0	<i>Mrs. Allen</i> ..	0 5 0	<i>City Road Chapel.</i> ..	
<i>Miss Challoner</i> ..	0 10 0	<i>Chapel in Field. A Friend</i> ..	1 0 0	<i>Mrs. Baker</i> ..	0 10 0	<i>For the Native Girl, Patience Try.</i> ..	
<i>Doncaster, Hallgate Chapel</i> ..	10 0 0	<i>Penzance</i> ..	0 11 0	<i>Mr. J. Clark</i> ..	0 2 6	<i>Mr. Long</i> ..	0 10 0
<i>Dundee, Castle Street Chapel, Rev. A. Hannay</i> ..	8 10 0	<i>Platow</i> ..	2 2 6	<i>Mr. Carpenter</i> ..	0 5 0	<i>Miss K. Pearsall</i> ..	0 10 0
<i>Dunstable, A. Friend</i> ..	2 10 0	<i>Plymouth, Batter Street Chapel, Rev. E. Hipwood</i> ..	3 5 6	<i>Rev. J. Davies</i> ..	0 5 0	<i>Collected by E. Long</i> ..	1 5 0
<i>Edinburgh, F. S. T. Elgin</i> ..	0 5 0	<i>Reading</i> ..		<i>W. Edgar, Esq.</i> ..	0 5 0	<i>2l. 5s.</i> ..	
<i>Exeter</i> ..		<i>Miss Fenn</i> ..	2 0 0	<i>W. Edgar, jun.</i> ..	1 1 0	<i>Clapton.</i> ..	
<i>Mrs. Letchworth</i> ..	1 1 0	<i>Miss E. Fenn</i> ..	2 0 0	<i>G. H. Foley</i> ..	0 2 6	<i>Ladies' Auxiliary.</i> ..	
<i>Mr. T. Letchworth, jun.</i> ..	2 2 0	<i>Ross, per Rev. W. F. Buck</i> ..	2 1 6	<i>Mrs. Foley</i> ..	0 2 6	<i>Rev. H. J. Gamble.</i> ..	
<i>Miss Emma Letchworth</i> ..	0 10 0	<i>Ryde, Collection</i> ..	16 13 0	<i>James Fennings, Esq.</i> ..	0 10 6	<i>Mrs. Henry Bateman, Treasurer.</i> ..	
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<i>Grantham, per Rev. E. Crisp</i> ..	4 3 6	<i>Southport, per Rev. J. E. Millson</i> ..	13 3 2	<i>Jean Hope</i> ..	0 2 6	<i>Mr. Atkins</i> ..	1 1 0
<i>Halstead, High Street Chapel, Rev. B. Johnson</i> ..	10 3 10	<i>South Molton, per Mr. W. J. Tapp</i> ..	1 6 0	<i>Mr. Miller</i> ..	1 0 0	<i>Mrs. Atkins</i> ..	0 10 6
<i>Hambridge, English Reformed Church, Rev. J. Smith</i> ..	7 12 4	<i>Sunderland, Bethel Chapel</i> ..	6 0 0	<i>D. Mather</i> ..	0 10 0	<i>Mr. Austin</i> ..	1 1 0
<i>Haves, Mr. Allen</i> ..	1 0 0	<i>Sutton, Friends</i> ..	1 7 6	<i>Kate Mather</i> ..	0 10 0	<i>Mr. Allbrook</i> ..	0 10 6
<i>Hendon, Mrs. Metcalfe</i> ..	0 5 0	<i>Tavistock</i> ..		<i>D. A. Mather</i> ..	0 5 0	<i>Mrs. Baker</i> ..	1 0 0
<i>Henlan, Rev. J. Lewis</i> ..	3 7 1	<i>T. Windeatt, Esq.</i> ..	5 0 0	<i>Geo. Monkhouse, Esq.</i> ..	0 10 0	<i>Miss Baker</i> ..	1 1 0
<i>Hertford, Cowbridge Chapel, Rev. J. Wonnacott</i> ..	15 0 0	<i>Miss Windeatt</i> ..	5 0 0	<i>Mrs. Monmouth</i> ..	0 5 0	<i>Mrs. Bell</i> ..	0 10 0
<i>Huntly, Congregational Church, per Mr. W. Legge</i> ..	9 10 6	<i>Tipton, per Rev. J. Stuchbury</i> ..	6 0 0	<i>Miss Saunders</i> ..	0 2 6	<i>Rev. S. B. Berge</i> ..	1 1 0
<i>IRELAND.</i> ..		<i>Turney, per Rev. K. Cecil</i> ..	3 5 0	<i>J. Ward</i> ..	0 2 6	<i>Mrs. Burton</i> ..	0 10 0
<i>Hibernian Auxiliary.</i> ..		<i>Ware, Old Chapel, Rev. P. Law</i> ..	6 0 0	<i>Rev. W. C. Younge</i> ..	0 10 0	<i>Miss Collins</i> ..	3 3 0
<i>Collection in Metropolitan Hall</i> ..	13 0 6	<i>Watford, Baptist Chapel, Rev. C. Ballhache</i> ..	4 11 6	<i>A Friend</i> ..	0 5 0	<i>Mrs. H. Clarke</i> ..	1 1 0
<i>A Friend, by Mr. A. Hands</i> ..	1 0 0	<i>Weymouth, United Collection</i> ..	6 7 6	<i>Less Sums</i> ..	0 2 0	<i>Mrs. Cross</i> ..	0 10 0
<i>John O'Dwyer, Esq.</i> ..	1 0 0	<i>Wellington (Somerset.)</i> ..	1 7 0	<i>Abney Chapel.</i> ..		<i>Mrs. Collier</i> ..	0 10 0
<i>Marshalltown</i> ..	1 0 0	<i>Winchester, per Rev. W. Thorn</i> ..	5 5 0	<i>Young Ladies at the Elms, St. John's Wood, per Miss E. Martin, for Native Girl at Madras</i> ..	1 10 0	<i>Mr. Foley</i> ..	0 10 0
<i>Miss Low</i> ..	1 0 0	<i>Winstow, Sunday School & Friends</i> ..	2 11 6	<i>Barnsbury Chapel.</i> ..		<i>Mrs. Frost</i> ..	0 10 6
<i>Wm. Todd, Esq.</i> ..	1 0 0	<i>Witcham, per Rev. J. Dewsnap</i> ..	11 9 7	<i>Miss Biggs's Sabbath Bible Class, for Mrs. Muirhead's School, Shanghai</i> ..	3 0 0	<i>Rev. H. J. Gamble</i> ..	1 0 0
<i>B. E., a Friend, by Mr. Hands</i> ..	0 4 0	<i>Total, including previous acknowledgments</i> ..	1517 12 1	<i>Sunday School, per Mr. Smith</i> ..	13 11 6	<i>Mr. Gibbs & Family</i> ..	2 10 0
<i>A Friend in Castlecomer, by ditto</i> ..	5 0 0	<i>A Lady at Exeter Hall</i> ..	100 0 0	<i>Bedford Chapel.</i> ..		<i>Miss J. Hawes</i> ..	1 1 0
<i>Two Poor Women</i> ..	0 2 0	<i>J. Bowden, Esq.</i> ..	50 0 0	<i>Sunday School</i> ..	3 12 9	<i>Miss Hunt</i> ..	0 10 0
<i>Paid for the use of the Hall</i> ..	3 0 0	<i>J. Broomhall, Esq.</i> ..	50 0 0	<i>Bishopsgate Chapel.</i> ..		<i>Mrs. Kingsbury</i> ..	1 1 0
<i>Two Friends in Castlecomer</i> ..	1 4 0	<i>J. Friend, W. E. Giles, Esq.</i> ..	50 0 0	<i>Sunday School</i> ..	11 5 0	<i>Mr. Lloyd</i> ..	1 1 0
<i>Mrs. Donaldson, Cavanamore, near Dundalk</i> ..	4 0 0	<i>F. A. Y.</i> ..	25 0 0	<i>Carlisle Chapel.</i> ..		<i>Mr. G. Marten</i> ..	1 1 0
<i>Mrs. Clark, Dublin</i> ..	0 5 0	<i>F. A. Y.</i> ..	25 0 0	<i>Juvenile Association.</i> ..		<i>Miss Ellen Marten</i> ..	0 10 0
<i>Conway Blizard, Esq.</i> ..	0 10 0	<i>W. C. Gellibrand, Esq.</i> ..	10 0 0	<i>Collected by—</i> ..		<i>Mrs. C. Marten</i> ..	1 1 0
<i>30l. 5s. 6d.</i> ..		<i>Ditto, for Native Children at Salem</i> ..	10 0 0	<i>Miss Harriet Archer</i> ..	0 3 6	<i>The Misses Marten</i> ..	0 10 0
<i>Jamaica, Chapelton, per Rev. Duncan Fletcher</i> ..	5 7 6	<i>J. A. Hardcastle, Esq., M.P.</i> ..	10 0 0	<i>Miss Chambers</i> ..	0 1 0	<i>Mr. John Morley</i> ..	5 5 0
<i>Laurencekirk, A Friend</i> ..	0 5 0	<i>Mrs. J. A. Hardcastle</i> ..	10 0 0	<i>Miss Emma Daintree</i> ..	0 2 11	<i>Mrs. John Morley</i> ..	2 2 0
<i>Leamington, per Miss Smith</i> ..	5 2 0	<i>Mrs. J. P. Smith</i> ..	5 5 0	<i>Miss Anne Rathbone</i> ..	0 1 0	<i>Mrs. Nay</i> ..	2 2 0
		<i>Ditto, for Chinese Boy</i> ..	5 5 0	<i>Miss Emily Roberts</i> ..	0 1 0	<i>Mr. Patrick</i> ..	2 2 0
				<i>Miss Stevens</i> ..	0 1 0	<i>Mrs. Powell</i> ..	1 1 0
				<i>Miss Eliza Stokes and Sisters</i> ..	0 3 1	<i>Mrs. Priestley</i> ..	1 1 0
				<i>Miss Emily Weager</i> ..	0 0 8	<i>Mrs. Rutherford</i> ..	0 10 6
						<i>Mr. E. Rogers (2 yrs.)</i> ..	2 2 0
						<i>Mrs. Satow</i> ..	1 1 0
						<i>Mrs. Saunders</i> ..	1 1 0
						<i>Miss Saunders</i> ..	0 10 0
						<i>Mrs. Sapsworth</i> ..	10 0 0
						<i>Mr. Truman</i> ..	10 0 0
						<i>Miss Trigg</i> ..	0 10 0
						<i>Mr. Volkman</i> ..	1 1 0
						<i>Mrs. Walker</i> ..	1 1 0
						<i>Mrs. E. Wheeler</i> ..	0 10 0
						<i>Mr. Walton</i> ..	1 1 0
						<i>Smaller Sums</i> ..	4 6 8
						<i>73l. 2s. 2d.</i> ..	
						<i>Claremont Chapel.</i> ..	
						<i>Sunday School.</i> ..	
						<i>Mr. Blankley, Secretary.</i> ..	
						<i>Girls</i> ..	2 18 0
						<i>Boys</i> ..	2 19 6
						<i>5l. 17s. 6d.</i> ..	
						<i>Clifton Chapel, Peckham.</i> ..	
						<i>Contributions, per Mr. Harris</i> ..	9 2 11
						<i>Craven Chapel.</i> ..	
						<i>Public Meeting</i> ..	7 2 9

Ebenezer Chapel, Shadwell.
Mr. Green's Missionary Box 1 10 8
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Sunday School 1 12 4

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Auxiliary, per Miss Harrison 28 3 0

Guildford Street Welsh Chapel, per Mr. S. Thomas ... 12 10 0

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Latimer Chapel.
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Mabery Chapel.
Collection 7 2 6
Subscriptions 9 6 6
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Per Mr. J. B. Jeffery, on account 12 0 0

Mile End Road.
Sunday School 5 0 0

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Sunday School 3 14 5
Miss Snelgar 0 10 0
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Ditto, for the Native Girl, Christiana Wright 3 10 0
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Rev. E. Bewlay.
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Per Mr. Puckett.

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Contributions 5 0 0

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Fred. Peel 0 1 0
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Rev. J. H. Irwin.
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Rev. G. H. Penney. 0 5 0
1*l.* 5*s.* 0*d.*

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Mrs. Ed. Ellis 0 5 0
Mrs. Randall 0 6 0
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Juveniles for "John Williams" 0 10 7
Missionary Box 0 0 3
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Chapel Collections for 1859 and 1860 6 0 3
Collection in Sunday School 3 0 0
For Missionary Ship 5 3 10
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Per T. Daniel, Esq., Treas.
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Rev. H. Winzar.
Communion Service 3 2 2
Anniversary Collections 8 8 9
J. Legg (D.) 10 10 0

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Subscriptions 5 2 0
School, per Mr. Bates 2 7 2

Missionary Boxes.
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Mr. Hollands 0 7 5
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A Friend 1000 0 0
Uley.
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Portsea.
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Ditto, for two Girls, to be called Sarah Young & Miriam Young, for ditto. 40 0 0
Ditto, for the wives of five Evangelists 10 0 0
80*l.*

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Eliza Worthing 0 7 0
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Hertford.
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Gravesend.
Rev. B. H. Kluht,
Collection, less exs. 8*s.* 6*d.* 7 7 0

Greenwich.		Crescent Chapel.		Ellen Haworth 0 5 1		Chorley.	
Maize Hill Chapel.		Girls' Sunday School		Rachel Haworth 0 5 0		St. George's St. Chapel.	
Rev. G. C. Bellows.		for support of Ann		Susannah Harwood 0 5 0		Contributions 5 12 0	
Juvenile Auxiliary.		Fraser and Maria		Elizabeth Stone 0 4 6			
Miss Hume 1 1 5		Blackburn, at		M. J. Parkinson 0 3 3		Hollinshead St. Chapel.	
Miss E. Trafford 0 8 4		Mrs. Porter's		Rachel Hindle 0 2 0		Collection 2 18 6	
Miss S. Roberts 0 10 4		School, Madras ... 6 0 0		Thomas Leach 0 14 5		Classes.	
Miss Muckle 0 4 5		Toxteth Chapel.		James Talbot 0 11 7		Miss Lawrence 0 8 0	
Miss Wright 0 16 4		Boys' School 8 4 7		W. Wilkinson 0 4 1		L. White 0 6 0	
Miss Holding 0 3 6		Girls' ditto 2 0 6		Thomas Cross 0 3 6		John Barnard 0 3 0	
Miss Giles 1 8 3		Collected by Miss		Edward Briggs 0 1 10		Mrs. Greenhalgh 0 2 4	
Miss Simmons 0 13 2		Cropper 0 10 0		Master W. Waugh 0 5 7		Exs. 9s. ; 3l. 8s. 10d.	
Miss Wells 1 5 3		For the "John Wil-		Master Carr 0 5 6			
Miss Saw 0 1 2		liams' 0 10 0		Master Johnson 0 0 10			
Fractions 0 0 4		Wavertree Chapel.		Fractions 0 0 9			
Ladies Auxiliary 2 10 2		Collections 23 6 0		65l. 11s. 8d.			
10l. 0s. 8d.		Waterloo Chapel.		Park Church.		Clitheroe.	
Lewisham Road.		Collection 5 10 5		Rev. A. B. Paton.		Rev. J. Atkinson.	
Per H. Jeula, Esq.		Welch Independent.		Contributions 10 15 6		Collection 3 11 6	
Mrs. Medwin's Mis-		Juvenile Associa-		Collected at Public		Boxes 0 17 8	
sionary Box 0 14 8		tion 10 0 0		Meeting Town		For Widows' Fund. 1 0 0	
Margate.		Claremont Sunday		Hall 10 6 7		For the Ship 2 2 0	
P. W. Cobb, Esq. (A.) 12 0 0		School, for the		Chapel Street Chapel.		Marsden.	
Ditto, for Native		"John Williams' . 5 0 0		Rev. A. Fraser.		Contributions 7 0 0	
Teacher, Francis. 10 0 0		Other Contributions 11 7 11		Contributions 30 5 11		Darwen.	
Ditto for a Student		100l.		Miss Greenwood's		Duckworth St. Chapel.	
in the Calcutta		Mid-Lancashire Auxiliary.		Class, for the Edu-		Rev. Thomas Davies,	
College 8 0 0		Thomas Eccles, Esq., Treas.		cation of an Indian		Collected in the Fe-	
Ditto for Missions		Sabbath School 0 17 5		Girl, to be called		male Class, for	
in China 50 0 0		Blackburn.		Margaret Green-		Girling the Orphan	
80l.		St. James Street Chapel.		wood 3 0 0		School in Vizaga-	
Sheerness.		Rev. John B. Lister.		Miss Lawson's An-		patnam, named	
Rev. W. Hickman Smith.		Sunday Collection 21 18 6		nual Subscription,		Fanny Clarke 3 0 0	
Collected by Miss Bright-		Proceeds of Public		towards Indian		Sabbath School 2 10 0	
man.		Breakfast 0 17 0		Girl, named Janet		Chapel 26 18 2	
Miss Attwater 0 4 4		Sacramental Collec-		Grace Lawson 3 0 0		Mr. J. Garstang (D.) 5 0 0	
Mr. Barnard 0 10 0		tion for Widows &		Mrs. Abram's Class,		Mr. W. Pickup, (D.) 1 0 0	
Mr. Brightman 0 10 0		Orphans 4 0 0		for Female Educa-		Mr. J. Hollivell (D.) 1 0 0	
Miss Brightman 0 4 4		James St. Church,		cation in India .. 2 10 0		30l. 8s. 9d.	
Mrs. Greenstreet 0 8 0		Central School, for		Miss Bannerman's		Belgrave Square Meeting	
Mrs. South 0 8 0		repairs of "John		Class 0 8 8		House.	
Mr. Vinson 0 5 0		Williams' 7 14 2		Mr. D. Little's ditto 1 0 0		Per Rev. D. Her-	
Missionary Box 1 10 5		James St. Church,		Mr. J. Grimes' ditto 0 10 0		bert 63 14 0	
Collected by Miss Tyler.		Ramsgrave School		Mr. J. Armstrong's		Bethorn.	
Mrs. Batt 0 4 4		for Ditto 0 12 5		ditto 0 7 10		Per Rev. J. H. Un-	
Mr. Beal 0 2 2		Collected by Mrs. J. B.		Miss Fraser's ditto 0 5 2		win 2 6 6	
Mrs. Barton 0 4 2		Lister.		41l. 2s. 2d.		Heywood.	
Mr. G. Filmer 0 10 0		Rev. J. B. Lister ... 0 10 0		Mill Hill Chapel.		C. Cheetham, Esq.,	
Mrs. Godfrey 0 3 1		Mr. W. Dickson ... 1 0 0		Rev. W. H. Mann.		for Central South	
Mr. Gorham 0 4 4		Mr. Pickles 0 10 0		Joseph Eccles, Esq., 10 0 0		Africa 20 0 0	
Mrs. Miller 0 6 6		Mr. Copeland 0 10 0		Mrs. Eccles 5 0 0		Manchester.	
Mrs. J. Morgan 1 0 0		Mrs. Birtwistle 0 10 0		Collections 9 17 10		Amicus, for Missions	
Mrs. H. Morgan 0 6 0		Mrs. Slater 0 4 4		New Year's Sacra-		in India 5 0 0	
Mrs. Palmer 0 3 2		Mrs. Smith 0 4 4		mental Offering .. 2 1 11		The Students of	
Mrs. Shepherd 0 2 7		Mr. Waugh 0 10 0		Miss Thornbery's		Lancashire Inde-	
Rev. W. H. Smith 0 10 0		Mrs. Bizar 0 10 0		Class 0 1 6		pendent College,	
Mrs. G. Tyler 0 1 1		Mr. W. Riley 0 2 6		Third Class Girls .. 0 6 11		for the support of	
Mrs. Wilcox 0 4 0		Collected by Mrs. Lister in		27l. 8s. 2d.		a Native Teacher	
Mrs. Woodcock 0 4 4		James Street Central School.		Burnley.		in India 10 0 0	
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Mr. W. H. Shrubsole 0 5 0		Miss Briggs 1 6 2		Mr. James Sellers .. 2 0 0		Esq. 281 14 4	
Collected by—		Mrs. Lister 0 6 5		Mr. John Kay, (Spe-		LINCOLNSHIRE.	
Mrs. Baker 0 8 0		Miss Lauch 0 18 5		cial Subscription,		Long Sutton.	
Master C. Baker 0 12 0		Miss Maiden 0 6 6		for five years) .. 5 0 0		For Widows' and	
Mr. Blandford 0 0 9		Miss Ashburn 0 2 0		19l. 7s. 4d.		Orphans' Fund ... 1 1 0	
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Miss Gordon 0 2 2		Miss Isabella Scott .. 0 5 2		Contributions 10 16 0		MIDDLESEX.	
Miss Glass 0 2 4		Miss Parkinson 0 3 2		Boxes 4 0 11		Enfield.	
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Mrs. Pelham 0 2 6		Mr. Nichol 1 3 1		tions 0 15 0		Challis, for the	
Mr. W. Phillips 0 9 1		Mr. McIlquham 0 2 6		21l. 11s. 11d.		support and edu-	
Mr. John Phillips 0 4 2		Mr. Yates 0 3 10		Westgate Chapel.		cation of a Girl in	
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Auxiliary, per J.		Mr. Neville 0 2 5		Mrs. Mather's			
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Mrs. John Cropper		Ruth Sharples 1 6 6		and half year 3 15 0			
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Mrs. Goldie 0 5 0
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Miss Hedgland 0 10 0
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Mr. Hill 2 0 0
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Mr. C. Smith 0 10 0
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Mrs. N. Smith 1 1 0
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Mr. B. R. Thomson 2 2 0
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Miss Tubby 0 5 0
Mrs. Turner 0 5 0
Mr. Underwood 0 10 0
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Meeting 12 7 6
Collections 10 0 4
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Mrs. Clark 0 5 2
Mr. Cornwell 0 4 3
Miss Foxwell 0 5 1

Miss Hindley 0 5 0
Miss Hedgland 0 3 6
Miss Littleford 0 10 3
Mrs. Macey 0 1 5
Mrs. Oates 0 12 3
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Phillips 0 10 6
The Misses Pod-
more 0 4 4
Fraulein Scharrer 0 7 0
Mrs. Spencer 0 6 0
Mrs. Smith 0 2 0
Miss Thomson 0 6 10
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For the "John Wil-
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A Friend, for Wil-
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West End Chapel,
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Mrs. Knight's Box 0 10 0
Miss Smith's Class
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Mrs. Barlow 0 10 0
Mr. Hazell 0 10 0
Mr. Turner 0 10 0
Mr. Barling 0 10 0
Mr. Vardell 0 10 0
Mr. Charles Hazell 0 10 0
Mr. Tiley 0 6 0
Mr. Rental 0 5 0
Mrs. Mitchell 0 5 0
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Mrs. W. Pullinger 0 4 0
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East Parade Chapel. Young Ladies' Work- ing Party, for Mrs. Mullens's, Female Schools, Calcutta 12 0 0	<i>Currie.</i> For the Support of a Girl in Mrs. Lewis's School, Santhapooram, per Mr. Bruce 3 0 0 <i>Edinburgh.</i> Auxiliary Society.	Sabbath Evening Class, Missionary Box, by Mr. John Young 0 13 9 <i>Kirkcaldy.</i> Annuity of the late Mr. Robert Philp. 4 0 0	Sabbath Collection. 15 4 0 Sailors' Chapel, Sandridge, Public Meeting 4 3 6
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Con. ri. tion. i. ' of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., T. asurer, a Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. W on, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Instit on Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

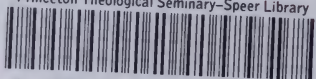
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